

SMOKE NOT. N^o. XI.

PRICE ONE PENNY.

TO SMOKERS!

MEDICAL AND NON-MEDICAL.

THE FOLLOWING

SERMON,

DELIVERED AT

EWING PLACE CHAPEL, GLASGOW,

IS RESPECTFULLY DEDICATED

BY THE SMOKER'S FRIEND,

THOMAS REYNOLDS.

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S E R M O N.

"HE FEEDETH ON ASHES. A DECEIVED HEART HATH TURNED HIM ASIDE."

Isaiah xliv. 20.

SOMETIME ago, a village clergyman, in one of the Midland Counties, who has watched with painful concern the increasing habit of smoking by the young, and the tendency of this habit to keep them from public worship on the Sabbath, made the following statement, "Out of about forty youths and young men in this village, rarely are four at a time to be seen at the church. Wherefore? They well know their stench could not be endured."

In his letter he inquires "Have you ever considered the words, 'He feedeth on ashes. A deceived heart hath turned him aside,' in connexion with smoking?" To this circumstance I am led to their employment on this occasion.

First. I shall attempt a justification for the introduction of the subject of my discourse in this sacred edifice.

Secondly. I shall attempt a justification for accommodating the words of my text to the subject of my discourse.

Thirdly. I shall adduce medical and other testimony, in proof of the propositions, which the subject of my discourse naturally suggests.

I shall, in the first place, attempt a justification for the introduction of the subject of my discourse in this sacred edifice.

I would here remark, that as smoking militates very extensively against the physical, mental, moral, and social condition of man, the honour of God, and the well-being of the commonwealth, are alike involved in this question. When I first introduced this subject into the city of Manchester, Dr. M'Kerrow, who presided over the meeting, said, "*This is beginning at the right place!*" We ministers take it for granted that our hearers understand the physical laws; whereas they generally know very little about the subject."

I yield to no man in the opinion that Christian Theology, standing as it does in relation to our souls and eternity, possesses the prior claim, but I maintain too, that Natural Theology is as proper a subject for a Christian's investigation as Christianity itself. What sublime sentiments do we find in the 139th Psalm, on this subject;—"I will praise Thee; for I am fearfully and wonderfully made, marvellous are Thy works, and that my soul knoweth right well, and in Thy book all my members were written. How precious also, are Thy thoughts unto me O God! How great is the sum of them! If I should count them they are more than the sand: when I awake I am still with Thee."

Strangely contracted must that mind be which dictates the supposition, that the house of God is not a proper place in which to discuss practices which derogate from the benevolent conception of the Divine mind. That conception was felicity for man at his creation, and everything within him,

and around him, were adapted to contribute to that beneficent design. There is much point and propriety in the inquiry of the poet :—

“ Know'st thou the importance of the human frame,
That world of wonders which we ne'er can name ?
Say, has thy busy curious eye surveyed,
The proofs of boundless wisdom there displayed ?
How ranged each fibre with amazing skill,
That every muscle may attend thy will !
How every tendon acts upon its bone,
And gives to every nerve a nicer tone !
Conveys the keen vibration of the sense,
And gives the wakeful mind intelligence.”

Whatever is calculated to keep up the habitual remembrance of our connexion with God our Maker, as His proprietary, and of His constant inspection of us, cannot fail to have a salutary influence with regard to our habits. A London minister one day said to me “ You keep me from many a pipe. For, when I want to smoke, I remember you.” If, then, what a frail fellow-creature says is influential in checking carnal desires, what an infinitely greater check ought to be given to the gratification of sensual inclinations by the following prohibition of the Great Law-Giver :—“ Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength.” Forasmuch as all the sophistry in the world cannot invalidate the deduction, that the habit of smoking, which detracts from physical and mental energy, and consumes time and money, prevents compliance with those sacred injunctions.

I am happy to know that in Scotland, much more extensive views are entertained, than in England, on the subject of making the house of God the place of exposition on all questions which affect the present and eternal interests of mankind.

He who said, “ Have faith in God,” went about doing good, in the temple and everywhere else ; and as He displayed His healing power on behalf of the paralytic, the blind, and the deaf, let us, who know the tendency of smoking to produce such affections as these, do all in our power, as we have opportunity to diffuse information, if so be that we may induce some to abandon the custom, and prevent others from acquiring it—especially the young : in them is our hope.

I shall conclude my remarks under this head with the following observations :—As the health of the body is dependent on the observance of the physical laws, so is the integrity of the mind dependent on the condition of the body, and as no argument is needed to prove, so it ought not to be forgotten, that mind is the grand medium through which the soul is either debased or exalted.

I shall, in the second place, attempt a justification for accommodating the words of my text to the subject of my discourse. “ He feedeth on ashes. A deceived heart hath turned him aside.”

The words of the text, primarily, have reference to image-making, and the maker is represented as burning part of his materials in the fire, with part thereof “ he roasteth roast, and is satisfied : he warmeth himself, and saith, Aha, I am warm, I have seen the fire.”

A heathen poet ludicrously puts these words into the mouth of an image : “ I was of old the trunk of a fig-tree, a block of useless wood, when the carpenter, uncertain whether to make a bench of me, or a



Priapus, chose that I should be a god." The least that can be said of the image-maker, who feedeth on ashes, is, that he is deluded, and as such he is entitled to our pity, whether we regard him as given up of God to a strange besottedness, or as one of those of whom it is said, The god of this world hath blinded their eyes.

Let us consider the words of our text in their suggestive import. Seeking satisfaction from a source from whence it cannot be derived, is representnd as feeding on ashes—being comparable to it—and in no instance can this figure be more appropriately applied than to consumers of tobacco:—"He feedeth on ashes." Smokers feed on ashes, they reduce tobacco to ashes, and the smoke which comes from the ashes is all they get, and it is as destitute of nourishment as any other ashes.

It may not be pleasant for smokers to be told it, but if they were asked to represent a more ridiculous sight than a being endowed with intellectual faculties drawing in and throwing out fumes of tobacco, and spitting away saliva, they would find it a difficult task.

Of how many of our fellow-men, and even of boys under fourteen years of age, may it be said, they "feed on ashes. A deceived heart hath turned them aside." Turned aside from the path of obedience to parents and employers—from frugality, honesty, and industry,* and not unfrequently from temperance and other virtues. Of this vicious habit, how truly may it be said, "Behold, how great a matter a little fire kindleth." The evil we lament, and the causes to which it is traceable we cannot omit to mention, and deplore. The prince's vices are adopted by the court. The father's example influences his sons; the minister's his flock; the employer's the employed; and the medical advisers' their patients. Nor would it be right to pass on without saying, that what is wrong in the habits and counsel of the latter is the most to be lamented, inasmuch as from their credentials they obtain that confidence, which induces the supposition that their habits and their advice are rules which they have gathered from their studies, and the opinions of the most skilful and enlightened of the medical profession; and a wrong step in custom may be compared to Solomon's letting out of water, you know not where it will run.

"Custom," said Plato, when it was said in his hearing it is only custom, "Custom is sometimes as much as body, soul, and estate are worth." Let every one, then, in his respective sphere remember that he may, by inducing a bad custom in the young, lay the foundation for the ruin of body and soul. The medical adviser, above all men, occupies a position which renders his example and counsel influential for good or evil, because those who respect his opinions may be fortified against indulgence in sensual habits, or by indulging in them be deceived and turned aside.

Oh! it is a fearful thing to decoy intentionally, or inconsiderately, the unguarded youth into a devious path. Without the re-

* The Chamberlain of the City of London, in his investigations among apprentices, who have from time to time been brought before him for violating the covenants of their indentures, has discovered that to the habit of smoking their delinquencies are mainly attributable. This custom turns them aside from industry, in fact incapacitates them from rising at the proper hour in the morning, and the proper discharge of their duty.

strainings of Divine grace there is a natural and irresistible inclination to yield to sensuality, and the inexperienced and unsuspecting young have an extensive claim on our consideration. If they are turned aside by deceived hearts, and sensual habits, their whole history may become a blank, and both the deceiver and the deceived may hereafter rue the consequences of feeding on ashes—tobacco—when no human means can be rendered available for counteracting the consequences. It is bad to worship a block of wood; it is worse to worship tobacco, which enervates both mind and body.*

I shall, in the third place, adduce medical and other testimony in proof of the propositions which the subject of my discourse naturally suggests.

1st. What is there in tobacco which tends to deceive and turn aside the heart? Perhaps there are no better answers to this inquiry than those which are supplied by Professor Johnstone, Vogel, Reischauer, and Sir B. C. Brodie, Bart.

The injurious properties of tobacco are determined by the following analysis of its chemical constituents by Professor Johnstone, of Durham, in his *Chemistry of Common Life*:—"These are three in number—a volatile oil, a volatile alkali, and an empyreumatic oil.† The volatile oil has the odour of tobacco, and possesses a bitter taste. On the mouth and throat it produces a sensation similar to that caused by tobacco smoke. When applied to the nose, it occasions sneezing, and when taken internally, it gives rise to giddiness, nausea, and an inclination to vomit. The volatile alkali has the odour of tobacco, an acrid, burning, long-continuing tobacco taste, and possesses narcotic and very poisonous qualities. In this latter respect it is scarcely inferior to prussic acid, a single drop being sufficient to kill a dog. Its vapour is so irritating, that it is difficult to breathe in a room in which a single drop has been evaporated. A hundred pounds of the dry tobacco leaf yield about seven pounds of nicotin. In smoking a hundred grains of tobacco, therefore, say a quarter of an ounce, there may be drawn into the mouth *two grains or more of one of the most subtle of all known poisons*. The empyreumatic oil is acrid and disagreeable to the taste, narcotic, and poisonous. One drop applied to the tongue of a cat, brought on convulsions, and in two minutes occasioned death. The Hottentots are said to kill snakes by putting a por- of it on their tongues. Under its influence, the reptiles die as instantaneously as if killed by an electric shock. It appears to act nearly in the same way as prussic acid."

Hydrocyanic acid and sulphuretted hydrogen are, according to Vogel and Reischauer, generally to be found in tobacco smoke. Except in one instance, they discovered prussic acid in all the samples they experimented upon. To detect it, they passed the smoke into a strong

* ANTI-TOBACCO.—The French Minister of Public Instruction has published a circular, addressed to the directors of colleges and schools in France, forbidding the use of tobacco and cigars by the students. It is said that the physical as well as the intellectual development of many youths has been checked by the immoderate use of tobacco. The Minister of Public Instruction and the Prefect of the Seine are unceasing in their exertions to remedy the evil.—*Glasgow Guardian*, Nov. 8th, 1860.

† The empyreumatic oil, as its name signifies, is generated by the action of fire, in the process of smoking.

whose knowledge and co-operation have greatly contributed to place the society which I have the honour to represent in its present prominent position among other reformatory organizations, in a paper which he read at Bradford, on the "Physical, Moral, and Social Effects of Tobacco," says :—

"Hundreds of persons have passed under my examination as applicants for assurance on their lives, and, consequently, imagining themselves to be in a fair state of health, warranting their acceptance ; and amongst these I have not unfrequently met with such a state of general depression of the system, feeble circulation, and nervous irritability, as rendered it necessary to reject or defer the proposals, and which I could only attribute to the habits of the parties in relation to tobacco.

"Let any one who can remember the appearance of our countrymen, and more especially of our operatives, thirty years ago, contrast it with that which is present in every direction around him, and he can scarcely fail to be struck with the difference. Instead of the bloom of health, and the various indications of vigour, we see an abundance of attenuated figures, without muscular development, and with pale, sallow, and contracted countenances."

Observing medical philanthropists generally are beginning to view this subject in a more serious light than they have antecedently done ; and may we not emphatically inquire, "Is there not a cause?" Dr. Seymour, in a letter to the Earl of Shaftesbury, says :—

"No one who is conversant with disease can doubt for a moment that smoking to excess, or immoderately, ends in destruction of body and mind. Excessive smoking is a new vice. How many young men at school used to smoke fifty years ago ? Some half-dozen. How many do now ? Their name is legion. Boys twelve years of age are seen in the morning with cigars in their mouths."

The visible effects of this early habit induced Dr. Budgett to say :—

"Two hundred and sixty years ago, tobacco was described as a branch of the sin of drunkenness ; but during the last ten or fifteen years the consumption of the weed has so increased, especially amongst young people, that we cannot even yet comprehend its influence or result.

"If a New Zealander, or any manly representative of any of our many conquered countries, which we call colonies, could place himself in London, Manchester, or any of our large cities, and ask to be shown the youth of our present time—the fathers of the next generation—he would look in vain for the strength of limb, and the Saxon energy which has carried us successfully in every land."

Mr. Solly, who is not a smoker, but from the injuries which he sustained at the time when he did smoke, has been induced, by motives of benevolence to use all his influence in dissuading medical students from the habit of smoking ; and what is bad for medical students must be bad for all young men, unless it can be proved that their bodies do not contain corresponding constituent parts, or that they have some method of warding off the deadly poison of tobacco fumes.

"I know (says Mr. Solly) [of no single vice which does so much harm as smoking. It is a snare and a delusion. It soothes the excited

nervous system at the time, to render it more irritable and more feeble ultimately. I can always distinguish by his complexion a man who smokes much; and the appearance which the fauces present, is an unerring guide to the habits of such a man. I believe that cases of general paralysis are more frequent in England than they used to be, and I suspect that smoking tobacco is one of the causes of that increase. So strongly do I feel its importance, that I believe if the habit of smoking in England advances as it has done during the last ten or twelve years, the English character will lose that combination of energy and solidity which has hitherto distinguished it, and England will sink in the scale of nations."

Listen not, I pray, you young men, to the counsel of those who tell you there is little harm in smoking; and that little smoking is not like great smoking. In other words, it is excess that does the mischief: there is no harm in moderation. All who begin smoking are compelled to be moderate, and were it otherwise death would supervene. Only those who have depraved their nature can smoke at all without punishment. To this all the smokers, and a great majority of the non-smokers, bear witness. Most of the latter have made trial, been overcome by it, and afterwards wisely avoided it. How, then, can countenance be innocently given at all to the practice of smoking? The owl in the fable is represented as telling the butterfly to keep away from the fire, when she complained of having her wings singed. You who are wise know how to make the application. Be magnanimous. Look on the men of three score years, who have smoked from the age of 20 or 25, and compare them with those who have not smoked, and your ocular vision will require no auxiliary to discern the difference between them. My friend Mr. Martin, sen., of Reigate, who is now in his 81st year, in addressing medical students, says:—

"My dear young Friends,—Permit me to address you in these terms, and to offer to your perusal the following quotation from the work of an eminent member of the profession, to whose researches we are much indebted.

"You may be assured that smoking, although it may not immediately poison the smoker, yet it has a pernicious agency on the organs of digestion and assimilation—sends unhealthy blood to the brain, and its morbid influences pervade the system; inducing various forms of dyspepsia, and impairing the functions of the brain and spinal cord.

"Notwithstanding the argument, if it can be so called, as to the comparative injury of smoking in moderation, or in excess, a question of degree—why smoke at all? I affirm that no man is the wiser or better for smoking, and no one has a right, in the indulgence of a low, selfish gratification, to defile the atmosphere which others breathe, and to whom the odour may be particularly offensive, as it is to myself.

"You may be assured that your lady patients will not approve their medical attendants being smokers, and some will not tolerate the habit in their medical advisers.

"Moreover, it is inconsistent with all the characteristics of the medical profession, which are those of elevation and high-mindedness. The habits, in fact, of the true gentleman—unexceptionable morals, refined manners, with a well-furnished and an enlightened mind.

testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit."

Mr. Higginbottom, of Nottingham, who is well known in the noble phalanx of Temperance Reformers, has supplied the following striking testimony. "After fifty years of most extensive and varied practice in my profession, I have come to the decision that smoking is a main cause of ruining our young men, pauperising the working men, and rendering comparatively useless the best efforts of ministers of religion."

I am here reminded of an account which I have by me of a remarkable instance of religious revival at Congleton, in Staffordshire. Many years ago, smoking was much practised in that town, and in consequence of a pamphlet on "The Custom of Smoking," by Dr. Adam Clarke, which was circulated there, a considerable number gave up the habit; whereupon attendance at public worship increased, and many were brought to the knowledge of the truth, and others who knew the truth were stirred up to greater diligence and zeal.

I shall conclude my discourse with the following reflections.

First. It is mournful to think that, for the production of a commodity which militates so much against the true happiness of mankind, $5\frac{1}{2}$ million acres of land should be set apart, that 2 million tons weight of tobacco should be annually grown and consumed, that 99 parts of 100 of this vast quantity is the produce of slave labour, that those who are employed on the tobacco plantations are the worst clothed and the worst fed of all slaves; and passing strange that tobacco should rarely be mentioned in connexion with slavery.

Second. It is truly astonishing that any medical practitioner should attempt to invalidate the opinion that smoking is prejudicial to health, or attempt to invalidate the opinions of those whose experience and observation command respect and confidence on all other subjects but smoking; while the most forcible of all evidence exists, that fumes of tobacco are antagonistic to our natural sensibilities, namely, that its first entrance into the mouth deranges the whole system, that it cannot be tolerated until its repeated use has overcome that exquisite sensibility which God has implanted in our nature.

Third. I cannot but express my astonishment that a custom which tends so extensively to prevent the flower of the nation—our young people—from attaining to vigorous physical and mental maturity, should have been allowed to progress, to so fearful an extent, without exciting the concern of those who are in many ways exerting themselves for the removal of other impediments to the social elevation of our youthful population. Reformatories are valuable, but to keep boys from smoking would greatly lessen the necessity for such Institutions.

Fourth. I cannot but wonder at the voluntary tax which smokers inflict on themselves. Solomon said, "Money is a defence;" but how many part with it, and how much do they part with most freely, as though smoke was more than an equivalent for money and the time which smoking consumes. At the meeting of Social Science at Glasgow, a father of a family unblushingly said he had smoked two cigars daily for twenty-three years. Two cigars per day, at threepence each, for

twenty-three years, cost £209 6s.* This he called MODERATION: and under this plea £209 6s. worth of smoke occasions no compunction of spirit, although its application to purposes of benevolence might have relieved the burdened spirit of many in the depths of penury—have caused many widows' hearts to leap for joy, and have aided in making known the way of life to perishing men.

Besides, I cannot but wonder what meaning is attached to the words of our Saviour—"Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

If self-denial be a duty, there surely can be no outlay for mere animal gratification which more violates that duty than the purchase of tobacco.

To the smoker's consideration I respectfully submit the following fact, with which I became acquainted from the lips of a reclaimed smoker—He told me that, in a visit to a poor woman, after reading the scripture and prayer, he gave her sixpence, and when he gave it to her she was quite overcome with gratitude. When she became a little composed, she told him sixpence was a great treasure to her, for all she had to live upon, and pay rent for her room, was 2s. 6d. a week. This explained her emotions; and after leaving her, he determined to lessen his cost for tobacco, and to give her sixpence a week as long as they both lived. He told one of his neighbours of this resolve, and he determined to follow his example, and for nine years he took her a shilling every week. She had then been dead about three months. I said, "It must have been a great source of pleasure to you to have contributed so much to her comfort while she was living." "It was a great thing for her," he said "but it was a much greater thing for me, for it led me to give up smoking, and I have had better health ever since, for I was always unwell when I smoked."

Let all who profess faith in Christ, remember that saving faith involves more than calling Him, "Lord! Lord!" "Casting out devils, and doing many wonderful works in His name," fall very short of what He expects. It is much to be feared that this age abounds in practical Antinomianism.

Fifth. It is affecting to reflect that not only is smoking a powerful incentive to the use of intoxicating drinks, but that it is itself an intoxicant. But for this effect, why is it resorted to?

The following remarks from Chambers's Miscellany, are full on this point.

"Intoxication, to a lesser or greater extent, is a certain consequence of using tobacco in any of its forms, hence, between the habitual smoker and the habitual dram-drinker there can scarcely be said to be a shade of difference. It is only because tobacco does not ordinarily produce that excess of intoxication known as drunkenness, that it is viewed as a thing less pernicious. The young beginner in smoking usually experiences its poisonous effects; he is overcome by

* Compound interest added to this sum would make it more than £300. If this expense for moderate smoking, were weekly applied to the purpose of Life Assurance, in the Office of the United Kingdom Temperance and General Provident Institution, it would secure at the time of the assurer's death, exclusive of bonuses, the useful sum of £302 8s. for surviving relatives. A somewhat more welcome legacy than a cigar case and a spittoon, and a much more pleasurable reminiscence.

nausea and a peculiar giddiness, and not unfrequently vomits. Fortunately he is unable to continue the dose, otherwise the consequence might be stupor, convulsions, and death. Practice in this, as in every other species of intemperance, leads to a vitiation of appetite and a hardened state of feeling; but the intoxication, nevertheless, does its work on the constitution. The secretion and waste of saliva is considerable; thirst is produced; and thus the pipe and pot are generally associated.

“The advocates of smoking represent that it is favourable to study, that it excites the reflective faculties, is the friend of the meditative; and that for these virtues it has been eulogised by poets and divines. We reply, that the brain, in a state of health, requires no such auxiliary, and that the application is, at the best, a deceptive friend, for it promotes dreamy and visionary notions, and finally robs its votary of the power of either thinking or acting in a manly manner. And, as a habitual indulgence, its lulling and stupefying effects keep the Germans in a state of contented submission to despotism, and wrapped, as it has been said, ‘in a transcendental cloud.’”

It is sometimes said that after all that we say about tobacco, the discussion in the pages of the *Lancet* proved that medical men are very undecided on the subject; but those who arrive at that conclusion evidently overlooked the review of that discussion by the learned Editor, and I earnestly recommend, to all young men, a careful perusal of the following extract from that review.

“Whatever collateral objections may be urged against smoking, such as the usual—we do not say necessary—accompaniments of alcoholic stimuli, the habit of resorting to cigar shops, divans, &c., apply with double, with fearful force, to youthful smoking. We do not at all overstate the case, when we say that hundreds of foolish boys owe their temporal ruin to habits and associations acquired in the course of their apprenticeship to the art of smoking. The younger the smoker, the more danger does he stand of suffering from these deteriorating influences. The powerful depressant requires in youth the counteracting influence of the powerful excitant. The influence of immoral associations, and the solicitations to and opportunities of vice, which surround the youthful devotee to tobacco, are hardly to be resisted by the feeble will, the plastic temper, and the warm passions of juvenility.

“To the young man, and more especially to the student of medicine, in whom we are particularly interested, we would say,—‘shun the habit of smoking as you would shun self-destruction. As you value your physical and moral well-being, avoid a habit which for you can offer no advantage to compare with the dangers you incur by using it. The bright hopefulness of youth, its undaunted aspirations, and its ardent impulses, require no halo of smoke through which to look forward upon the approaching struggle of life. Your manner of living must be bad indeed, if you require anything further than sleep, exercise, and diet to fit you for your duties as students. Your minds must be emasculated indeed, and arrant cowards must you be, totally unfit for the stern realities of what is to come, if you cannot face your present few and comparatively small anxieties, without having recourse to the daily use of narcotics.’ We speak from a large experience of medical students when we say that the intemperate smoker is the intemperate indulger, as a general rule, in all that partakes of the nature of sensual gratification. It

matters not that many may and do pass through the ordeal unscathed. Vast numbers do not. Listless minds and languid bodies, slakeless thirst and shaking hands, delirium tremens, madness and death, we have distinctly and surely seen to follow the unhallowed indulgence in youths who began their studies with bright promise of success, with fair characters, and honest purposes. It is not open to impressible and wavering youths to say, 'thus far will I go and no farther.' To commence the downward course is too easy—to retrace the false step is too difficult; the risk is too great, the advantage too infinitesimally small, the interests at stake too supremely important, to allow the student once to begin. It is no sign of manliness to toy with danger, and sport upon the brink of a precipice. The impulse which may plunge an unreflecting youth into an abyss of ruin, may come, he knows not when, nor with how great force; let him prove his strength by avoiding, not by courting danger."

Finally, I submit to your consideration the Principles of the British Anti-Tobacco Society, and unless these can be invalidated, not all my opponents—if aided by an angel from heaven—or from the pit of darkness, will ever deter me from protesting against smoking as inimical to the honour of God, and the advancement of the human family in the physical, moral, social, and religious scale of being.

1. That the physical laws of our Great Creator, as displayed in the animal economy, involve a solemn responsibility on the part of every intelligent being, to avoid any practice which to his knowledge has a tendency to interfere with those laws.

2. That as tobacco is a narcotic poison of a virulent nature, its introduction into the human system, either by smoking, chewing, or snuffing, is calculated seriously to interfere with the laws of our nature, and ought, therefore, to be entirely rejected.

3. That as smoking especially has a tendency to encourage the drinking usages of society, not only by creating morbid thirst, but also by impairing the appetite for food, and thus inducing recourse to a falsely supposed substitute; it ought, therefore, to be discountenanced by every lover of morality.

4. That as smoking keeps multitudes who indulge in it from public worship, and thus excludes them from the means which God has appointed for their instruction and salvation; it ought to be looked upon as an impediment to the high elevation of which our nature is capable, and avoided as a fruitful source of evil.

5. That as such of the uses of tobacco as are deprecated by this Society, rob those who addict themselves to them of time, talent, and pecuniary resources; the misapplication of these endowments ought to excite, in the minds of those who are looking with anxiety on "the world lying in wickedness," a deep and anxious concern that this infringement of the inspired precept, "Whatsoever ye do, do all to the glory of God," should exist no longer.

6. That as the habit of smoking has assumed in this country a magnitude of fearful extent, it is the imperative duty of every lover of mankind to unite in suitable efforts to remove this rapidly increasing evil, by exhibiting its injurious effects on the health—its degrading consequences on the morals, and its enslaving power on the habits of its deluded victims; and also, by seeking to deter others, especially the young, from acquiring this unnecessary, offensive, and expensive practice.

ADDENDA.

Extract from a Sermon, on the Use and Abuse of the World, by the Rev. Wm. Arnot, Glasgow:—

“Tobacco wastes the juices both of the earth and man. It ‘scourges’ the soil on which it grows, and the living body that absorbs its virus. The nations of the continent have outrun us in this indulgence; but we seem to be fast following in their steps. Wasting money which might be better employed, and generally damaging more or less the mind and body of the consumer, is in itself an evil, and often paves the way to worse. A converted man, whose bodily ear this notice cannot now reach, told me, that having been addicted in the days of his ignorance to drinking and smoking, and having from the day of his spiritual enlightenment totally abandoned both, he found the appetite for whisky destroyed at the end of three days, while the appetite for tobacco subjected him to an agony of three months. Should any man whom God’s Son has made free, willingly article himself for life to such a tyrant? But, I hear one saying—‘A matter so small ought not to have place in a sermon.’ There are smaller matters than this in the Bible, and He who made it knows what it should contain. Nothing would please the adversary better, than that in religious teaching we should confine our view to great affairs, and shut out from our regard the thousand of little things whereof mainly human life consists. ‘Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.’ That Divine maxim, faithfully applied, would make short work of the expensive, useless, filthy practice, as far as the true disciples of Christ are concerned.”

The late Dr. Chalmers, who watched for souls as one that must give account, once asked one of his hearers what could be done to induce her husband to attend the kirk. “I don’t know,” she replied, “unless you were to put a pipe and a pot of porter in the pew.”

On another occasion, when lamenting the habits of the people in the article of snuff, he said, “he did not ask them to give him all the money which it cost; but if they would only give him the cost of every tenth pinch they took, that would raise a fund sufficient to support the Free Church of Scotland.”

John Higginbottom, Esq., F.R.C.S., Nottingham, says:—

“After fifty years most extensive and varied practice in my profession, I have come to the decision, that smoking is a main cause of ruining our young men, pauperising the working men, and rendering comparatively useless the best efforts of ministers of religion.”

“I am confident this poisonous weed—tobacco—produces every kind and degree of nervous depression, from lowness of spirits to palsy, apoplexy and insanity.”—*Dr. Conquest.*